

Country-Man's and Citizen's.

Spring Journal.

On the Remarkable and Ominous, Lucky, Fortunate, Prosperous, or Unlucky, Proper or Improper Times, Seasons and Days concerning Husbandry, Gardening, Agriculture, Business, Health, Weather, &c. in the Months

January, February, and March of the Year 1725.

Adapted to a City and Country Life, for every Person to use along with their

ALMANACK



In March will be Ready the Summer Journal on the Months April, May, and June, with Remarks on the 10th of June.

In June will be Ready the Autumn Journal on the Months July, August, and September.

In September will be Ready the Winter Journal on the Months October, November and December. With Remarks on the Great Visible Total Eclipse that will be of the Moon on the 10th of October for almost 4 Hours together, of astonishing Darkness.

And in December will be another Spring Journal, for the Months January, February, and March 1726, and so on again with New Journals quite different from any of these.

ALL GIVEN GRATIS every March, June, September and December, against each ensuing Quarter, Up One Pair of Stairs at the Andoyne Necklace, without Temple-Bar.

And by R. Bradshaw (the Author's Servant) to be DIRECTED TO BY LETTER at his House against Sutton-street End, by Soho-Square, as in the 2d Page of this Practical Scheme.

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JANUARY, 1725.

JANUARY, so called from the Latin Word *Janua*, A Gate, because 'tis the Entrance of the Year.

This Year 1725, being a 25th Year after 1700, is in some Countries called a *Jubilee Year*, a Custom retained from the Jews, who celebrated every Twenty-fifth, Fiftieth, and Hundredth Years, in Rejoicing, or Jubilee, in Remembrance of their Deliverance out of *Ægypt*:

And Christians retain the same Custom in Remembrance of their Deliverance and Redemption by the *Messias*.

Where Note. That every such 25th Year is a more particular Year of Jubilee in *Italy*, than in other Countries, which always carries great Numbers of Strangers thither.

This New Year begins upon a *Friday*, called therefore *New Years Day*, on which it is an old Custom for Friends to make some Present on another, Called therefore a *New Years Gift*, as a Token of Wishing them a Year of Plenty of all good Things, which such a Gift is the Emblem of.

And it being the 8th Day after Christ's Birth, is the Day on which he was Circumcised according to the Law of *Moses*.

The Sixth Day being the Twelfth Day after *Christmas-Day* exclusively, is therefore called *Twelf-Day*.

But in Church Language 'tis called the *Epiphany*, which signifies Apparition, because on this Day Christ made himself known to the 3 Kings that came to Adore him, & in their Persons to ALL that were not Jews, of whose Number we here in *England* were, our Ancestors being *Gentiles* & Worshipers of Idols, & therefore out of a joyful Remembrance of our being called on THIS Day to Christianity in the Persons of these 3 Kings, arose the Custom of US converted *Gentiles* to be Merry on this Day with a Cake, called therefore a *Twelf-Cake*, distinguished into Portions or Shares by the Names of King, Queen, &c. to add to the Joy of the Day.

Where Note. That if a Family of Jews was converted to Christianity, it would not at all be proper for THEM to Celebrate This Day, nor to have a *Twelf-Cake* amongst them:

The Day that Christ manifested himself to them having been *Christmas Day*, and to US *English Gentiles* on THIS Day.

At *Twelf-Tide*, The Days are said to be lengthned a Cock's Stride.

The Meaning of which is, that they are lengthen'd That Space of time that usually is between the Cock's-Crowing (at this Season of the Year) in the Morning, to Sun Rise, that is about an Hour, Morning, and Night.

A *Stride* or Step being used for a Measure of Time as well as Ground: Just so People are said to STEP into Years.

But in old Sayings, a Jingling Rhime atones for Impropriety of Speech, or Verie; the Word *Stride* being here used to Jingle & Chime to the Word *Twelf-Tide*. And

JANUARY 1715.
And when as Each Day thus Lengthens, the Cold so strengthens, as to make a Frosty January with Snow, tis the best Preparative to the Ground for a future plentiful Year.—For an Old Proverbs says—*If the Grass grows in Janiveer, It grows the worse for't all the Year.*

And another Proverb says *A Snow Year, A Rich Year.*

The Ancients express'd the 7th of Jan. an Unlucky Day, in this Jingle, *Januarii Mensis Dies Septima truncat ut Ensis.*

But again—On January's Sixth, Ninth, & Twenty-five,
The Work you take in Hand will surely thrive.

The Monday after Twelfth Day is in many Places of England called *Plough-Monday*, because on that Day the Country Men to make an End of *Christmass*, meet together to drink to the Good Speed of their *Plough*, or that God may Speed their *Plough*, with which at this Season they are now going about to Break up the Ground for the future Sowing of their Corn:

After Twelfth-Day all Persons concerned are admonished of the Jury-mens Coming about to Visit Weights and Measures.

On the 19th 1706, His R. Highness P. Fredrick was Born.

Now is the Season to put Elder Buds, Nettle-tops, Smal-lage, and Clivers into Pottage, for those who love to Eat & make a Meal of *Physick*, and have a Belly full of it.

Where Note. There are Reasons to apprehend a sickly Spring.

To know when the Term of this Month of January (called *Hilary Term*, from a Saint of that Name a few Days before it) BEGINS and ENDS, the following is a constant Rule.

Hilary Term's First Day shall be,

When January counts Twenty Three ;

And February's Twelfth doth put

An End to it, and its Dispute.

The Four Sundays of *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima* are so called to put Persons in Mind how far the Times of Lent and Easter were off, having such respective Denominations given them from their Distance from Easter, and its Octave, from which *Septuagesima* Sunday is Seventy Days off: *Sexagesima* Sixty Days, *Quinquagesima* Fifty Days, and *Quadragesima* Sunday (which is the First Sunday of Lent) is Forty Days from Easter.

The 25th is the Conversion of St. Paul, of whose Day the ancient Astrologers give us the following Verses.

If St. Paul be Fair Clear,

It then Betides a happy Year :

But if it chance to Snow or Rain, Then will be dear all kind of Grain

And if the Winds do Blow aloft, Wars shall vex this Realm full oft.

And if the Clouds make Dark Both Neat & Fowl this Year the Sky :

shall Dye.

The Thirtieth of this Month in Forty Eight,

King Charles Beheaded was at White-Hall Gate.

FEBRUARY, 1725.

FEBRUARY so called from the Word *Februus*, Sacrifices offered by the ancient Heathens only in this Month.

Good Winter-weather with Snow is now most seasonable, and therefore an old Proverb says,

February fill Dike, be it Black, or be it White :

But if it be White. Its the better to like.

Hence also is another old Saying imposed upon the *Welch* as follows—*The Welch Man had rather see his Dam on the Beer, Than to see a fair Februeer.*

The 2d of this Month is called *Candlemass Day*, from a Ceremony formerly of Blessing before Mass a certain Number of Candles to be used in the following Year.

The *Light* of the Candles alluding to *Simeon's* calling Christ on this Day the **LIGHT** of the World, which being the 40th Day after the *Virgin Mary's* Delivery, she was obliged according to the Law, to offer her Child in the *Temple*, and she to be there Purified. And therefore the Mass of this Day was called *Candle-Mass* or the Mass of Candles.

The ancient Names of several such Feasts as these in the Year such as *Crouch-Mass* [the 3d of May] *Lam-Mass*, *Michaelmass*, *Martin-Mass*, *Christmass*, *Childermass*, &c. being still retained in the Church of *England*, notwithstanding the Religion is not approved of, in which they were established.

But nevertheless some Part of the Holy Day is still so far kept that there are no Trials on *This Day* at *Westminster*.

This Ceremony of the Purification of Women after Child-birth in the Old Law, is succeed by Churching of Women at the Months end, in the New.—Astrologers say of this Day

Si Sol splendescat Mariâ Purificante,

Major erit Glacies post Festum, quam fuit ante.

That is.—If the Sun shines upon *Candlemass-Day*, there will be more Frost & Cold Weather, After, than was Before.

This agrees to an old Proverb concerning *Candlemass* thus

If Candlemass-Day be fair & Bright,

Winter will have another Flight :

If on Candlemass-Day it be Shower and Rain,

Winter is gone and will not come again.

And therefore lest a long Winter be yet to come, another old Proverb Advises — That —On *Candlemass-Day*,

You must have half your Straw, & half your Hay.

The Ancients expressed the 3d of this Month an Unlucky Day, thus—*Februarii mortem dat cadens Tertia fortem.*—But again

February's Tenth, Nineteenth, and Twenty three,

Do with the Business that you undertake agree.

On *Saturday* next some Bells or other **WILL** be telling you that *Q. ANNE* was Born the Sixth of this Month 1665.

The 9th of this Month is *Shrove-Tuesday*, so called from the old Word *Shrift*, which signifies to Confess : And

And therefore was called *Shrift-Tuesday*, because People formerly at this time used to Go to *Shrift*, that is, to *Confession*, to prepare themselves for the better Observation of *Lent*,

The Custom of making Pancakes and Fritters at this time was to Use up all their FLESH MEAT Dripping before *Lent*, during which Formerly no FLESH was Eaten.

And as on *Shrove-Tuesday* Night it was the Custom for People to have some better Supper than ordinary to take their Leave of Flesh Meat, So the meaner Sort of People not being able to Buy great Dainties, yet willing to have a better Supper than usual on that Night too, bought at a Cheap Rate Old Poultry, especially the old COCKS, & threw Sticks at them, to Hunt, Harraiss & Tire them, and to Run them Down, and thereby to make them Tender and the Fitter to Eat that Night for Supper. But since the Observation of *Lent* has been laid aside, the Motive of making the Old Cock's Flesh tender by Harraissing them thus with Sticks ceasing, the poor Young Cocks now suffer also: For the Mob won't lay this Diversion aside, altho *Lent* is laid aside.

The English Word LENT, comes from the Saxon Word *Lente*, which Word signified among our Ancestors the Old Saxons the Spring of the Year; and ever since Christianity has been received in our Island, the same Word has been used to signifie that Space of time which is set apart for Fasting before *Easter*, because it is always in the *Spring*.

The next Day is the First Day of *Lent* commonly called *Ash-Wednesday*, because on this Day Ashes were formerly put upon the Heads of the People with these Words *Remember Man that Dust thou art, and to Dust thou shall return*, to excite the People to a particular Humiliation during *Lent*, which is a Fast of Forty Days in Commemoration of Christ's Fasting 40 Days in the Desert, and to prepare the better for *Easter*.

Note This Year 1725 we have what is called *A High Lent*, a *Low Lent* being when *Easter* Falls LOW & Late in *April*, & a *High Lent* when it happens HIGH and Soon in the Year.

Next Monday is *Valentine's Day*, on which because about this time Bird's (by a Natural Instinct) Pair together and chuse their Mates, therefore came a Custom amongst young People of shewing their Affections towards one another, under the Name of *Valentine*, the Saint's Name of this Day.

Of this Day is the following Proverb among Housewives.

On *Valentine's Day*, A Good Goose will lay.—Nay
If she be a Good Goose Her Dam: well to pay,
She will lay TWO Eggs before *Valentine's Day*.

The 24th St. Matthias Brings Leaf and Grass.—And also,
Saint Matthie, Send Sap into the Tree.—He was one of the
70 Disciples, & Chose by the Apostles in the room of Judas.
He was beheaded for the Christian Faith, An. 51. A 3 MA.

MARCH, 1725.

MARCH so called from *Mars* the Heathen God of War, because in this Month Wars were usually began.

'Tis a very Changeable Month as to Weather, & therefore is called *March many Weathers*, usually & Comes in with Blustering Winds *Like a Lion*, and to Go out Mild *Like a Lamb*.

If this Month proves *Dry*, it is accounted Ominous to the Country-man for a very plentiful Year;

Because in this Month Barley, Oats, and other Grain are sown, for which a Dry Season is always the Best, See the general Rule about Sowing in the Appendix to this Journal at the End of the *Practical Scheme*.—And hence it is, that a Dry *March* is so Valuable, as to give Origin to an Old Saying,

March Dust to be Sold, — Worth a Ransom of Old Gold.

Or in other Terms, *A Bushel of March Dust is worth a King's Ransom*, to express the Value of it. This therefore being the proper time for Sowing, 'tis a Saying amongst Country men,

On Saint David's Day, Lay Barly in Clay.

And on S. Chad, Sow Pease Good or Bad S. Chad is the 2 of Mar.

Also 'tis a Maxim amongst Country Housewives, That

Before S. Chad, Every Goose lays both Good and Bad.

The Ancients express the First of this Month a Lucky Day.

Thus—*The First of March is Lucky held by all,*

And April's Third and Twelfth the same we call,

The Work that's then begun it prosper shall.

But of the Ominous Days in April see the *Summer Journal*.

The First Day of this Month is St. David's Day, an eminent Bishop of *Wales*, & Patron of the whole Country, from a Corruption of whose Name degenerating from *David* into *Taffy*, it is that Welchmen are so generally called *Taffy's*.

And as the Generality of the World are delighted with Novelties, and apt to ridicule any thing of ancient Date, therefore it is, that the People of *Wales* are so commonly the innocent *Diversion* of other Countries, because they so Loyal-ly adhere and stick to their ancient Customs & Language.

On this Day the *Welch* having obtained a famous Victory over the *Saxons*, and being ordered by their Officers to have all of them during the Battle a *Leek* in their Caps, to distinguish them from their Enemies, the Custom of wearing a *LEEK* on this Day has ever since been a distinguishing Mark of an ancient *Britton*. And the King himself has been always pleased to Honour the Day by wearing a *LEEK* also.

But such distinguishing Marks of Countries are only worn by the Natives when they are out of their own Country:

For Example, a true *Welchman* never wears a *Leek* in *Wales*, but only when he is out of his own Country: And an *Irishman* wears no Cross nor *Shammerrock* in *Ireland*:

Nor a *Scotts Man* a Cross on St. Andrew's Day at Home in *Scotland*, but only when he is Abroad.

MARCH, 1725.

7

A certain Noble Man arriving on *This First* of this *Month* in *Wales* to visit his Tenants, was met by some Hundreds of them ALL on Horse-back; who when they had met his Coach, and Welcom'd him into their Country, a great Contention arose among them How and in what Order they should accompany his Coach: To end which Strife,

All you (said the Nobleman) that are GENTLEMEN Ride before the Coach, and let the Rest Follow After:

By and by looking out of his Coach to see how they had ordered the Matter: He saw them ALL (but One) Riding before the Coach, & Looking behind he saw ONE poor Man almost all in Rags, upon a poor starved Skeleton of a Jade without any Saddle, but Stirrops made of Straw, & a Rope in the Creature's Mouth for a Bridle, Slashing, Whipping, and Lashing, to Keep up: The Nobleman surprized asked him what he meant by Laying on so Furiously?

E'en please your Highnesses Grashe (answered the honest poor Welch man) *Hur is as much a GENTLEMAN, as any of them all, But hur can't get kur Beast along.—(But this by the By)*

On this First Day of *March* is also Celebrated the Birth-day of Her R. Highness the Princess of *Wales*.

And whoever is so pleased may (usually at the Parish Church of *St. Paul's Covent-Garden* in *London*) this Day hear a Sermon and Pray to God in Company, in the ancient *British Language*.

The 17th is *St. Patrick*, Patron of *Ireland*, the Natives of which on this Day will not FORGET to Wear a Cross, or a Tuft of Green *Three Leaved Grass*, which they call *Sham-merock*, which is the Name of *Three-leav'd Grass* in *Irish*.

But above all St. Patrick's Pot, Is surest not to be Forgot.

What Grain or Pease are not sowed by this time, you must e'en let 'em alone, according to an Old Saying

On St. Patrick, Sow thy Pease or keep 'em ith' Rick.

On this 17th Day of this Month being *Wednesday*, all the Inhabitants of *St. Katherine's, Wapping, Lime-House, Rotherith, Southwark, White-Hall, Westminster*, and other Places whose Cellars, lie low, are admonished to be upon their Guard against a very High Tide which will be this Day at 4 a Clock in the Morning; and which if not kept under by a strong Wind, will overflow their Cellars & cause great Damages:

And if the Wind does keep this Tide low to Day, on next *Friday* the *Thames* will overflow again about 6 in the Evening:

Against which let every one concerned be upon their Guard.

The 14th is *Passion Sunday*, anciently so called to put the People in mind that the Festival of the Passion of Christ is now near, just as the Words *Sptuagesima, Sexagesima, Quinquagesima, & Quadragesima*, were Names given to certain Sundays before Lent, to give Notice that *Easter* was then Seventy, Sixty, Fifty, & Forty Days off.

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The 21st is *Palm Sunday* so called in Commemoration of *Palm Branches* being strewed by the *Hebrew Children* in the Way for Christ's Coming this Day into *Jerusalem*.

Thursday the 25th, is not only *Lady Day*, so called from the Angel *Gabriel's* bringing on this Day to the *Virgin Mary*, the News of her being Chosen to be the Mother of the *Messias*.

But by Reason of the Highness of the Lent, it happens this Year to be also *Manday Thursday*, or *Mandat Thursday*, from the first Word of Christ's Charge to his *Disciples*, when on this *Thursday* he told them *Mandatum Novum do Vobis*.

I give you a Command (or Mandate) that you love one another :

And in Remembrance of this it is, that on this Day the Royal Bounty is bestow'd at *White-Hall* on several poor aged Men and Women, by Distributing to them Money, Cloaths, and Victuals; And also great Quantities of little Silver Penny's and Two Pences called on this Occasion *Manday-Money* are given away (also by the Royal Bounty) in *Scotland Yard* by *White-Hall* all the Morning long on this Day from Nine a Clock till One, to all poor Men, Women, and Children that will go for it, & which are every Year in great Crowds.

Where Note, That a poor Man or Woman, has each of them a New Silver Penny given them; and a Woman with a Child with her has a New Silver Two Pence Given her,

And if she has 2 Children with her, she has three Pence Given her, all in Silver little New Coined Money.

To Morrow is *GOOD Friday*, Called particularly by the Name of *GOOD* by Emphasis, it being that Superlatively *GOOD Day*, on which that Eminently *GOOD* and Great Work of Man's Redemption was Consummated.

The last Sunday of this Month is *EASTER-Day*, so called from the *EAST* in which the Sun *RISES*, because on this Day Christ did *RISE* from the Dead: So *EASTER Day* is as it were *EAST-Day*, that is by Emphasis the *RISING Day*.

And to make the Solemnity of this Feast the Greater, Monday and Tuesday are taken in for Holy-days with it.



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DURING this Month of *March* is Given Gratis at the Places above in the Title Page the *Summer Journal* on the Ominous and Remarkable Lucky, Fortunate, Prosperous, or Unlucky, Proper, or Improper Days in *April*, *May*, and *June*, concerning Husbandry, Gardening, Agriculture, Business, Weather, &c. with Remarks on the 10th of *June*.

And whereas there are more Observations & Remarks agreeing to this *Spring Journal*, which could not come in here for want of Room therefore they are in an *Appendix* by themselves at the End of the *Practical Scheme*.